/36 cont./

342 house, built a short time before. I suggested the name nhandé-
345 reko (house of knowledge) in honor of its owner, an Indian both
[123] extraordinarily wise and versed in the religious doctrines of the
[552] tribe. Paí Chiquinho, too, was proud of his house, which in fact was a building of rare beauty.

342 Aside from insignificant details, the majority of the houses
[184] (fig. 67) of the present-day Mbyá and Nandéva are identical to those of the neighboring rural populations: quarters with roofs having two slopes, a few square meters, and reduced in height: those of the Mbyá a little lower than those of the Nandéva. As an exception there were some open dwellings in Jacareí only one wall and a roof with three slopes. Almost everything is tied with cipo, more rarely with embira: there are houses built without utilizing a nail. The larger ones, among the Nandéva, are divided or semidivided into two or more rooms. Many even have door and
[192] window. The walls (kará), made of pickets /Port. pau a pique/,
[824] of poles or of split bamboo, are rarely /37/ covered with clay (thus
[317] they lessed many insects /Port. baratas/) and ordinarily have a partial lining of leaves of djedjý guaricanga, pindó (palm), or
[192] djapé (sapé). For the covering (djusý), which rests on small beams
[824] made of palm trunks or other plants, they also use djedjý, pindó, and djapé. Among the Nandéva the coverings of djedjý are made with folded leaves: on the coast they are tied in the caboclo
[184] manner. The use of special wooden needles to sew the covering
[413] of the dwellings was formerly common to the three subgroups of the tribe.

178 In the sectors of material culture, the ones most permeated
190 by the infiltration of foreign elements, the acceptance of objects
439 of industrial origin takes place parallelly with the loss of traditional techniques. As iron pots are imported, the art of ceramics disappears, the buying of manufactured cloth ruins spinning and weaving techniques, matches lead to the abandonment of the traditional fire-making apparatus. And so forth. Some barriers that on occasion intermittently oppose these transformations are the impossibility of obtaining imported merchandise, sporadic anti-acculturative manifestations of religious motivation, and, finally, the use of certain native techniques to serve the need of the Guaraní to find a place in the regional economy in which they have begun to interact.

5: Métraux E-4 (no date) 1948 5344 Guarani 5344

They crush the pith of the palms in a mortar, strain it through a sieve, and dry it in the sun.

Meat is more often broiled on a spit than on a lubrent. Broiled fish and game are sometimes ground into powder (pirucú).

Caingud do not use salt. Instead they season their food with the ashes of a tree (*Mackaerium angustifolium*).

Wooden mortars are generally made of a long log hollowed at one end, but some have the grinding pit on the side. Flour is strained through beautifully plaited sieves, identical to those of Guiana, although Paraguay is the southernmost limit of their distribution. When the *Caingud* have no pottery at hand, they boil food in green bamboo joints. They serve food in wooden dishes or in calabashes of various sizes and shapes.

VILLAGES AND HOUSES

A typical *Guaraní* village consisted of four to eight large rectangular houses—some about 50 m. (165 ft.) long—grouped around a square plaza. Each house had a vaulted or gabled roof which rose from the ground and was supported on a ridge pole that rested on a row of posts dividing off the quarters of each individual family. The roof was thatched with grass, palm leaves and, in certain regions of the coast, with pieces of bark. There was a door on each side of the house. Villages were fortified with a double or triple stockade and a series of scouts, bristling with half-buried spears.

The vaulted hut has survived only among the *Pañ*. Other *Caingud* now build either a gable roof resting on the ground and thatched with tacuapi grass, or palm leaves, or a gabled house with vertical wattle-and-daub walls (4 to 6 m., or 13 to 20 ft., long; 3 to 4 m., or 10 to 13 ft., wide). Grass thatching is sewn to the structure with large wooden needles. Of all the modern *Guaraní* only some *Caingud* of Brazil still lived in communal houses 50 years ago. These houses were 25 to 30 feet (7.5 to 15 m.) long and were grouped in villages surrounded by a thorn hedge or a palisade.

Household furniture.—The aboriginal cotton or palm-fiber hammock is now being supplanted by the platform bed or sleeping mat. Four-legged benches, which are often carved out of a single log in animal shapes, are still fairly common. Utensils and foods are stored on shelves suspended from the roof or are hung on wooden hooks or on bent door jambs.

DRESS AND ADORNMENT

Clothing.—Most of the *Guaraní* went entirely naked, although in certain regions, it seems, women wore either a loincloth or a cotton dress (the tipoy), a sackline garment covering the body from the breasts to the knees which was eventually adopted universally through missionary influence.